## THE BETTER WAY.

Discourses from the Various Pulpits Yesterday.

REASONS FOR CONTENTMENT

The Goodness of God and Glories of the Gospel.

BJERRING ON THE WAR IN EUROPE

BROOKLYN TABERNACLE. CONTENTMENT-SERMON BY THE REV. T. DE WITT TALMAGE.

Mr. Talmage preached yesterday on "Contentment," taking his text from Hebrews xiii. 5-"Be content with such things as ye have." If I should ask some one, said he, Where is Brooklyn to-day? he would say at Shelter Island; where is New York to-day? at Long Branch; where is Philadelphia? at Cape May; where is Boston? at Martha's Vineyard; where is Virginia? at the Sulphur Springs; where are a great angel of health, is ever stirring the waters. But, my ds, the largest multitude are at home, detained paper men, the nardest worked and the least compensated; the city railroad employes, the ferry masters waiting for their turn of absence, and ther multitudes by the stringency of the times hindered from further expenditure, and a great multitude like home botter than any other place, refusing to go away merely because it is the fashion to go. Now, the genuine American is not happy until he is going somewhere, and this fashion is so great that there are Christian people with their families detained in the come not to the house of God, trying to give pole the idea that they are out of town, leaving the porplate unscoured for the same reason, and for two nths keeping the front window shutters closed while they sit in the back part of the house with the thermometer at ninety. There is a great deal of common sense in Paul's, advice to the Hebrews, "Be yet content with such things as ye have," To be content is to be in good humor with our circumstances, not picking a quarrel with our obscurity or our poverty or our social position. There are four or five reasons why we should be content with the things we have.

our social position. There are four or five reasons why we should be content with the things we have.

REAGONS FOR CONTENTMENT.

The first reason is the consideration that the poorest of us have all that is indispensible in illo. We make a great ade about our hardships, but how little do we talk of our blessings. Health of body, which is given in largest quantity to those who have never been potted and spoiled by fortune we take as a matter of course. The grandess luxury God ever gave a man is health. He who trades that for all the palaces of the earth is infinitely cheated. "Oh," says some one, "it is not the grossest piessures that I crave, but it is the grainfeasion of the intellectual taste—love of fine arts and pictures." Why, you have the originals from which these pictures are painted. There is a great deal of affectation about fondness for pictures among those who never appreciate the originals.

Another consideration is the fact that our happiness is not dependent on outward circumstances. You see people happy and miserable amid all circumstances. In the family where the last loaf is on the table and the last stick of wood on the fire you sometimes find a cheerful confidence in God, while in fine palaces you will find hospitality freezing to death in a cheerless parlor. The ueart right toward God and man, and we are unhappy.

Another reason why we should come to this spirit

caims the spirit, dwindes the earth into insignificance and solaces the soul with the thought of heaven. I commend you this morning to the warm, hearty, practical, common sense religion of Josus Christ.

FOOLISMESS OF DISCONTENT.

Yet, my friences, notwithstanding all these inducements to the spirit of contentment, I have to tell you this morning that the human race is divided into two classes—those who scold and those who are scoloed. Everybody would be happy if he only were comebody else. Everything is upsue down, or going to be. Ali, my triends, you never make any advancement through such a spirit as that; you can't fret yourselves up, and you may fret yourselves down. 'Mid all this graining of saws I strike this string of the gospel harp, goodliness with contentment is great gain. We brought nothing into the world and it is very certain we can carry nothing out; having ball a raiment let us be therewith content. If this morning, in review of all your circumstances you can't think of anything else to praise to do for I can't upon you to-day to thank Him that matters are no worse. Let us all remember that if we are Christians we are going after a while, no matter what our circumstances are here, to have a glorious vacation.

TWENTY-FOURTH ST. M. E. CHURCH. THE GLORIOUS GOSPEL-SERMON BY REV. SELAH W. BROWN.

Rev. Selah W. Brown, of Saratoga county, preached in the Twenty-fourth Street Methodist Episcopa Church, yesterday morning, on "The Glorious Gos-

pel," II. Corinthians, iv., 4. We hear a good deal nowadays, and Mr. Brown. about "one-idead" men. The expression is gene ally used sneeringly, and is meant to imply that the person so denominated is about half crazy. But some of the noblest men who ever lived were men of one idea. The one idea which possessed Newton's mind was science; the one idea of Howard and Wilberforce was philanthropy; of Napoleon Bonaparte, ambition, and that was a bad one; of Garibaidi, the unity of the States of Italy, and, thank God, it has at last been secured; Kossuth's idea was the freedom of Hungary, and see how he labored for it. The one idea wh took possesion of and forever held the mind and soul of Paul was the Gospel of Christ and Christ crucified of Paul was the Gospel of Christ and Christ crucified. In an opsite to the Gantainan be says, "Il any man preach any other gospel let him the accursed;" and again, "if any angel irom Heaven preach any other gospel," and now il want to ask why it is readed given gospel," and now il want to ask why it is readed given gospel," and now il want to ask why it is readed given gospel," and now il want to ask why it is readed given gospel," and now il want to ask why it is readed given gospel," and now il want to ask why it is readed given gospel," and now il want to ask why it is readed given gospel," and now il want to ask why it is readed given gospel, "and now il want to ask why it is readed given gospel," and now il want to ask why it is readed given gospel, "and now il want to ask why it is readed given gospel," and now il want to ask why it is readed given gospel, "and now il want to ask why it is readed given gospel," and now il want to ask why it is readed given gospel, "and now il want to ask why it is readed given gospel," and now il want to ask why it is readed given gospel, "and now il want to ask why it is readed given gospel, and now il want to ask why it is readed given gospel, and now il want the control of the gospel given g In an epistle to the Gaintians he says, "If any man preach any other gospel let him be accursed;"

faces and shout, "Where, death's sting? where, grave, thy victory?"

The consolations of the Gospel are glorious. "Earth has no serrow that heaven cannot head." We have many afflictious in this world, and in them all we need the Gospel. Its light will penetrate the darkest gloom and other the saddest heart. Are you a mourant? "Cast thy burden upon the Lord." Are your lather and mother dead and gone? "I will be a father to the fatherless." Are you a mourant? "Biessed are they that mourn, for they shall be comforted." What could you and I do without this Gospel? Where in this world could a substitute be found? It is the only Rock of Ages.

THE RUSSIAN CHAPEL SERMON BY FATHER BJERRING-COLLECTION

FOR THE WOUNDED BUSSIAN SOLDIERS. In the Russian Chapei, on Second avenue, yesterday morning, the congregation was made up of Russians, Greeks and a number of Americans. The doors of the Iconostas being thrown open, Father Bjerring was revealed before the altar, on which stood a large silver candiestick of seven branches, each bearing a lighted taper. He read the Liturgy of St. Chrysostom in the English language and offered prayer for the imperial family of Russia, as well as for the President of the United States. There was no instrumental music what-ever, none being allowed by the rules of the ever, none being allowed by the rules of the church, but throughout the service there was responsive chanting by the reader. Father Bjerring preached a short sermon, expiaining the principal augmas of the Greek Church, and closed with the following remarks:—Nothing is more manifest than that those powers which are warring against Christianity are standing on the highest pinnacle of external might, but also at the same time on the very verge of inward decay. With the quickness of a Destilence the modern disease of unbelief develops itself and the whole intellectual and moral decay which is contained within it. But the church bears within herself the limmortal life which her founder and head has given to her. The period of time, to the close of which we are approaching, will again make manifest that the stone which the builders rejected has become the head of the corner.

which the builders rejected has become the head of the corner.

The Love of God.

The whole history of the world proclaims in a glorious manner the holy love of God which educates man to one great end, and shows us how this education is accomplished in the course of time. As by the nations of classical antiquity that which was purely human was at first developed so by the entrance of Christianity into the life of the nations was a new structure of all relations called into being. The beauty which we meet with among the Greeks, and the law which was founded by the Romans, will always remain as the true ground of all classical education. But both discover their real significance through the revelation of eternal love in Christianity, which, after the destruction of those pagan nations so deeply sunk in moral degradation, connected itself with their outture in order to lead man onward to the highest ideal. The future lies in the hand of God and is nidden from human view, but we know, also the present time teaches us, that the nations will find their highest welfare only in that degree in which they turn to Him who leads humanity, both individually and collectively, through conflict to victory. And so much the more as hearts are opened to eternal truth. For only those who by the eternal truth are made free within are able to find true freedom also in all the external rotations of life. After the sermon Father Bjerring announced that a collection would be taken up for the wounded Russian soldiers, and that he would take up a similar collection every. Sinday as long as the war between Russia and Turkey continues. As all know, this war was updertaken by Rūssia to protect the unhappy Christians suffering under Monammedan oppression. As Russia has done this in the cause of Christian civilization, and as all Christians to the United States, where a friendly feeling toward Russia and ways has existed, Father Bjerring hoped that the congregation would not forget these wounded soldiers, fighthey in the cause of our common C

UNITED PRESBYTERIAN CHURCH. SERMON ON THE NECESSITY OF FAITH IN

At the United Presbyterian Church, on Forty-fourth street, between Ninth and Tenth avenues, Rev. J. W. Cooper, of Beaver county, Pa., preached yesterday to a small congregation from the text, Luke zviii., 35-45, on the application of the blind beggar to Jesus for the restoration of his sight. Jesus went about doing good, healing all manner of diseases. He was never out of the way of doing good. Christ, as the text

The heart right toward God and man, we are happy; the heart wrong toward God and man, and we are unhappy.

Another reason why we should come to this spirit inculcated in the text is the fact that all the differences of cartily condition are transitory. Persecution never knocked at the door of the grave, and a coffin made out of fine boards is just as good a resting place as one made out of silver mounted mahogany or rosewood. The Egyptian guano thrown on the fields to benefit the soil is the dust raked out of the tombs of ancient kings and lords and mighty men. Oh, the shame of some of those mighty men, if they had been told that after death their ashes would be so used and would be salled Egyptian guano!

Another reason why we should understand that out trains are the very best things for a continuation of the Amighty is involved in the last that you may have not cake hold of His hand. Would to God we could understand that out trails are the very best things for a continuation of the Amighty is involved in the last that you are to have enough to eat and to wear.

Again I remark the religion of Jesus Christ is the grandest influence to make a man contented, an invalided in the case of the simple should understand that the case in fluence to make a man contented, an invalided in the case of the simple should and the country against all fluences and solaces the soul with the thought of heaven. I commend you this morning to the warm, hearty, the brington of God Manuella an

the children of God from their Father. Sinners are active in keeping sinners away from Christ, and if the righteous would only exert as much zeal in keeping them from the devit the kingdom of God would be nearer at hand.

WE NEED EARNESTNESS.

Our hearts are cold in the scryice of the Master. Had we for our souls' sake the same carnestness that the blind man had for the restoration of his sight there would be more of Christ within us. Christ, answered the prayer of the blind man, and He will answer the prayer of any carnest heart. It is true men pray to God for many blessings on themselves and their fellow men, but the conduct of their lives is such as to negative their claim to be entitled to the grace of the Lord. Christ's desire to those that see in the service of the Lord. Christ's desire to those that see not is that they may see, that those that are in the service of the Lord. Christ's desire to those that see in the service of its that opens the blindest understanding. It is that opens the blindest understanding. It is that which climbs above reason and leads the soil on a triumphant career to a happy ecrenal home. One thing among many others should be borne in mind, that present opportunities should be be here of Christ is passing by, and the epportunity to call upon Him should be serized, for when He comes again you may be in your fold and silent grave.

AMERICAN FREE CHURCH.

REV. C. P. M'CARTHY REPLIES TO THE STATE COM-MITTEE OF UNIVERSALISTS-A DISCOURSE ON THE REPURRECTION OF CHRIST.

Yesterday moraing Rev. C. P. McCarthy p eachel in the clases of the University Building, Washington squire. Mr. McCarthy has recently had some trouble with the trustees of the Bleecker Street Universalist Church, where he formerly officiated as pastor, and which resulted in a report of the State Association Committee recommending that he should be publicly reprimanded at the Universalist State Convention, to be held this week at Watertown. Prior to the delivery of the sermon Mr. McCartby read the reply to the report of this committee, and which is to be read in the Convention. The reply was addressed to the Committee on Feliowship, Ordinances and Discipline of the New York State Convention of New York Universalists. It began by stating that according to the rules and bylaws of both the General and State conventions this committee had

traceable to the great central fact of Christ and His resurrection.

They would remember this saying, "If I be lifted up I shall draw all men into me." The next element of power in Christianity was the great discovery of the love of God to man in the glift of His Son. There could be no greater demand upon the crodulity of man than a Christians Christianity. Those who deny this have no place in a Christian Church; if they would be honeat they would leave it. Mr. McCarthy then proceeded to show the evidence upon which the doctrine of the resurrection rested, and said that the testimony was remarkably confirmatory of the truth of the resurrection rested, and said that the iestimony was remarkably confirmatory of the truth of the resurrection and so conclusive that it seemed to him impossible that it could be rejected. Mr. McCarthy concluded with the relation of personal reminiscences in connection with the preaching of his sermon at the Bleecker Street Church, and said that crimes had been committed in connection with that church that were worse than those of Judas, for he repented, but these men had not repented. In reference to Universalism he said that while the principles of the denomination are making rapid progress among the churches generally the denomination itself is in decay; that it has failen away considerably in this city; that all the churches are in debt; that they are unable to keep even a reading room open, for the only public reading room the denomination had was closed during the last twelve months. traceable to the great central fact of Christ and His re-

ST. BERNARD'S CHURCH.

THE LIFE OF ST. BERNARD AND ITS LESSONS SERMON BY REV. BERNARD O'REILLY. The teast of St Bernard, founder of the Cisterot nues. The high and side alters were each a blaze of light, and the Gothic stained glass window over the was seen to perfection as the sun shone directly on it. the church, officiated, with Rev. Father Foy as deacon and Rev. Mr. Burns, of the Provincial Seminary at

ter xxxix., and after alluding to the withdrawing into island of saints. History bore testimony to the learning and piety of the men she sent, not only to the island of Great Britain, but also to the various countries of Europe after the death of St. Patrick. When the Northmen swooped but also to the various countries of Europe after the death of St. Patrick. When the Northmen swooped down on the adjacent islands and shores, destroying everything of a Christian character, it was those men and their followers who by their labors and teachings stemmen the torrent of devastation and tried to civilize and Christianize them. The communities they established in the various countries tended to calliven the latit and piety of the faithful, and in the midst of this influence St. Bernard was born in Burgundy, in the twellth century. St. Columbkill went to North Britain and St. Columbanus to France, where the fruits of his teachings may be seen in the life and works of the great saint whose festival was being celebrated. The mother of the saint was a woman of rare piety, and this sho tried to infuse into each member of the household. Her constant meditation was the passion of her Saviour and what it teaches, and when reason began to dawn in her son she labored to make his soul a vessel which should contain the odors of sanctity and keep them scaled therein. Her labors were rewarded, for wheel just entering on manhood he retired from the world and in solitude communed with his God alone. There soon joined him a number of the nouses and others who chose to lead such a life, and the number increased so rapidly and the fame of their piety became so general that calls from the various countries in Europe and the British leles were made for members to establish communities in them. The austerities of the saint were so great that in a few months his body was reduced to a mere skeleton, yet he invea and worked for forty years, being sixty-three years old when he died. But some will ask, "Am I expected to perform such severe penance?" Certainly not, but for the one who would die from the like ten thousand die from gratifying the senses. Look for example to the number who die from the use of intoxicating drinks. St. Maiachy, who was a friend of St. Bernard, lived to be ninety.

A CHRISTIAN MOTHER.

ST. MARY'S SCHOOLS.

parochial shools of St. Mary's Star of the Sea. Court street, Brooklyn, Rov. J. Toner pastor, will be held to-day at Pope's Park, near Greenwood. The daily attendance at the schools, which are under the care of the Sisters of Charity and the Franciscan Brothers, is about one thousand. The object of the festival is to raise lunds, which are necessary for the support of the schools.

ANOTHER PASTOR IN TROUBLE.

Sarah Francis Washington, a young colored girl, appeared before Justice Kasmire yesterday, to prefer a grave charge against her pastor, the Rev. Willis Naswell Bowman, of St. Paul's African Church, Morrisonia.

LONG ISLAND SAVINGS BANK.

The State Bank Examiner, W. H. Reed, has concluded his examination of the condition of the Long Island Savings Bank, Brooklyn. He will make his report September 1 to Mr. Lamb, the State Superintendent of Banks. General P. S. Crooke, vice presitendent of Banks. General P. S. Crooke, vice president of the bank named, states that the examination has produced nothing further than has been published herotofore. Comparatively lew depositors have endeavored to withdraw their deposits. He states further that the future course of the institution will depend largely upon the action of the trustees, who will meet as soon as some of them return from the country. General E. B. Fowler, secretary of the bank, says that the Examiner's report to the department will make even above the snowing for them than their own statement of July I. In his opinion the bank will go on with its business and pay every doll-rof its liabilities that may be required. Whether it will continue, however, must depend upon the depositors. If they withdraw their money, of course the bank would have to stop.

THE BRIDGE.

The regulating cradle for the upstream strands in the centre of the river span was lowered into its position below the large cradie and guyed on Saturday forenoon. In the afternoon the regulating cradic for the same strands on the New York land span was lowthe same strands on the New York land span was low-ered, so that now at it be six regulating cradies are in place. Those of the two strands which he end to end between the strands are connected, like the great cradies above them, by a small plank bridge. The lay-ing of the wire on the third pair of strands of the up-stream cables still continues and will until the second pair of downstream strands are finally regulated, when work will again be commenced on the third pair of work will again be commenced on the third pair of downstream strands and the second pair of upstream strands be regulated.

A FINE FAMILY.

A pale-faced little girl, of twelve years, giving the name of Ann Cusick, appeared in the Tombs Police Court yesterday as complainant against her father, John Cusick, and her cousin, Thomas Walker, the charge against them being cruelty. The girl testified that the night previous her father and mother had that the night previous her father and mother bad locked her in a room at their house, No. 234 Greenwich street, and induced her cousin Thomas Walker to whip her with a rattan. During the beating the parents stood in the hallway encouraging Walker to lay the blows on more heavily. As a result of the whipping the witness exhibited several ridges on her back and two painful cuts in the face. In answer to the questions of the Court it transpired that the cause of the 4title girl's punishment was her coming home without having solid a sufficient number of newspapers to satisfy her parents. They called in the cousin to whip her because he was strong. Justice Dudy heal the father in \$500 ball and Walker in \$1,000, the case will be prosecuted by the Seciety for the Prevention of ruelty to Children. Until the trial the child will remain in the llouse of Detention.

AN ACCIDENTAL SHOT.

James J. Regan, ag d nineteen years, while playing with a small single-barrelled pistoi on the Commons at Prospect Park, yestorday alternoon, discharged the weapon accidentally, the ball passing through his left hand. He was removed to the City Hospital, and thence to his home, No. 122 Wyckoff street.

JUVENILE ROGUES.

James Gahagher, aged nine years, and Stephen Russey, eight years of age, were arrested yestering on charge of stealing \$4 out of the pocket of James Metirath, of No. 73 Main street, Bronklyn, while the latter was bathing in the river at the loot of Adams

The Colored Brethren Seeking the Lord at Pamrapo.

MRS. VAN COTT AND THE MINISTERS.

Beginning a Service for Unrepentent Sinners at Jamesport.

The grand combination camp meeting of the branche at West Tenth and Bieccker streets, began yesterday morning in what is known as Salter's Grove, Pamrapo, are the First Congregational Church, of Hempstead, L. treets, Brooklyn; Fleet Street Methodist Church, Brooklyn; a congregation of Worcester, Mass., and the mother Church itself in a slight degree. It will be seen that the affair is really a sort of theological salad the presiding elder at large of all the Zion's connections, has the entire camp under his wing, and performed the inaugural duties of his difficult po-sition in the most satisfactory manner. He was ably assisted by the Rov. W. Cruger, who seemed to take to camp meetings naturally. If the reporter is not mistaken the liev. Mr. Cruger has made the camp on record where rapier-like logic has been more defly combined with baseball bat eloquence than is exemplified in his style of delivery. It is rather chaotic but singularly effective. Sinners stroll mockingly to the outskirts of the camp, hear Mr. Cruger's voice, and then just walk right in and take the first seat, anxious to get up and tell how wicked they have been.

All through Saturday evening the preparations for the meeting were being made. By the flaring light of coal oil lamps that swung from slats nailed to trees, men hammered nails into planks and made tent poles secure, while women shook up mattresses and flipped doors of the swaving tents stood some brown colored cheered the workers on. The busy and energetic mosquito arriving early at the conclusion that something extraordinary was in the wind formed himself into bands and went parading through the ghostly grove that was mottled with patches of shiftwith a sub-stratum of religious ferver. By eleven o'cleck all lights were out in the little settlement of tents, and no sound was heard save the slapping intonation where a sister or a brother, tossing uneasily upon the improvised couch, made a blow at a mosquite and missed him. For the rest the trees sang the "Sweet By and By" softly to each other, and the stars looked lovingly down upon the church under canvas,

THE BREAKFAST HOUR.

The camp was astir early, the mosquitoes having attended to that part of it. From the pipe of a stove that stood in front of the boarding tent, the blue smoke sailed through the tossing himbs with a per-

fectly orthodox twist.

It was seen in the early light that the camp was not very extensive as yet, but as an old lady, who was boiling coffee, observed to the HERALD reporter, "it would pick up considerable during the day." She had pine table that had been hastily knocked together the evening previous. Her comety daughter attended to the stove outside the tent and gave a new grace

the stove outside the tent and gave a new groce to the fresh, dewy picture of the grove, and the sheen of Newark Bay that was observable through the openings in the trees The aroma of the coffee heightened the pleasurable effect. Away off on the edge of the grove the refreshment man had established his headquarten—a rough square of counters, with a tent covering. In front of it was a long pine table covered with a cloth, and overhead, nailed to a tree, was the logend, "lee Gream." The proper clam, the consistent sarsaparilia and the conservative sous water are soid at this place. The proprietor was at his post betimes, having slumbered in an army blanket under his counter, and was prepared to supplement the Rev. Mr. Coster's efforts by catering to the wants of life innor man that knows no conscience.

THE MORNING SESSION.

The twanging of a horn called the worshippers together at half-past ten o'clock. To be more explicit it should be stated that such was the purpose of the twang, but it did not succeed thoroughly. When the Rev. Mr. Coster rose in the frame pulpit that has been erected at the edge of the picnic dancing splatform, and the sunlight turned his spectacles into two bursts of flame, he was comrosted only by two or three old ladies (white), a sprinking of children (both colors), and the Heralin reporter (white). There were lollerers in the tents, upon whom the Rev. Coster poured a few vials of sarcism. "I would be pleased," he said, "if the worshippers would draw near and attend to divine sersarcasm. "I would be pleased," he said, "if the worshippers would draw near and attend to divine service. In my early days when I went to camp meeting we used to leave one person in each tone to watch over the fixin's and the others would all come forward. And I don't think that the present period has much improved on the old style camp meeting. This shot brought two young girls and a sheepish swam to the front. Just while the hymn was being song there was a glare down the road toward Jersey thy, and the swinging monotone of the tune became calivened with the junging of belis. In another second a chowder club from the Fifth ward dashed up in an olght-horse omnibus and swept around the corner like a hurricane of devilery. The camp's humble efforts in the devotional musical line were drowned by the lusty chorus, "Thou don't get weary," which came from the chowder aters. They drove into the adjoining grove, and in two minutes two games of quoits were in the camp meeting was a grand improvement on that of the moraing. There came up from Greenville and Jersey City, and from New York, any quantity of approach grove, and insue it a scene of animation. At the boarding tent the mutton siew and the dumpings went off like the hot cakes would have gone had they been there. The stout proprietress was in a porapiration of ussness all the time. Services began at three o'clock, with the Rev. Mr. Cruger in the pulpit. When he got up to speak the dancing platform was well filled with benchites, and almost every minute there came

hot cakes would have gone had they been there. The stout proprietress was in a perapiration of usamess all the time. Services began at three o'clock, with the Rev. Mr. Cruger in the public. When he got up to speak the dancing platform was well filled with beuchites, and almost every minute there cime gluing innocently from the "Woodbine" tavern a Christina who had been in to get a drink or a clam chowder. Carriages were drawn up at trees and alongside fences, and in many a railing-top wagon sat many a pretty city girl, looking cool and Arcadan in her iawn dress, and listening with nor pink ears to the way in which the Rev. Mr. Cruger was pounding the sinners. And how he did wrostle with them I Forest as Jick Cade, in the curse scene, is a mild sort of simile to introduce for the purpose of showing the method of Mr. Cruger. He is a young, active man, who looks as it he belonged to a gymnsstim. He had his coat frogged to the chin, producing a thoroughly sombre appearance, which was relieved by the flash of his teeth as he sjoke. When he struck the board in front of him, and leaned over until he aimost lost his looting, all the toolish young people in the camp began to bianch and think how awfully wicked they were. He told several Scripture stories, with longer annotations, and showed conclusively that unless all doubters came into the load immediately there would be the tallest kind of trouble. As a peculiar specimen of Mr. Cruger's style, it may be stated that he punctuated each sentence with expectoration, and bobbed each glowing period with the respiratory interjection, "an!" While he malence was bound hand and foot with the withes of his eloquence, a cracker pate, borrowed from the Woodbine, was gently circulated. And great was the shower of repentant coppers. Quito a striking incident, or scries of incidents, of the sermon, was the shower of repentant coppers. Quito a striking incident, or scries of incidents, of the sermon, was the shower of repentant coppers. Quito a striking incident, or scries of inciden

purst of devotional glory. The profits will be divided

THE SEA CLIFF WORSHIPPERS. gregation of about one handred persons gath ered in the Tabernacie at Sea Cliff, L. I., yesterday morning to hear the Widow Van Cott tell what she of the good lady is waning or increasing is an open question, but it is understood that this is the last camp meeting she will ever attend. One thing is known, afternoon—namely, that the ministers have no sympathy with her labors and keep steadfastly aloof from them. At the close of the morning's service she

pathy with her labors and keep steadfastly aloof from them. At the close of the morning's service she gave a very hearty invitation to the ministers present to stop a moment that she might take their hands and sak their co-operation. But in the alternoon she iegrated that they had not done so. She was willing to take a back seat, she said, it any of them were willing to occupy the platform and preach. Sue was glad that she was a woman for Jesus's sake, and she should never say "Die!" as long as God gave ner strength to work for Him. The ministers might work in their way and she would work in her way. She said she hoped to meet them all in the better land, where there is neither Jew nor Greek. "Halleughh!" six exclaimed, "I am Thine, wholly thine, and Thou art mine, wholly mine!"

MIR. Van Cott's morning discourse was based on the text, "Ye are my witnesses," and was designed to encourage the giving of test mony or Christian experience in public. She told annocates of women who "hoped" they were saved, "hoped" they loved Christ, but never mad a word to say publicly in His lavor. But you could not, she said, talk five minutes with such women before they would pass judgment on the fanestianion in dress or bonnet. Similar storice were loid of men, who lost nothing in this respect by the comparison. For nerself she was not atraid of devils, angels or men to declare her love for the Saviour. Then she contrasted Daniel's khadrach, Mesnach and Abednego's assurance of faith and love and their mode of testifying for Christ with the "nope so" and "believe so" style that she condemned, and added that the gates of the heavenly kingsom would not be epenad to those who professed religion and cried, "Lord, Lord, have we not done the and so in thy name?" but rather to those who had washed their robes and made them white in the blood of the Lamb.

A Good For Northing working.

At one o'clock Mrs. Van Cott gathered the children together in the tabernacle and talked to them for an hour, and then started of with another sermon on t

JAMESPORT CAMP MEETING.

The President referred to the inst of prominent casualities occasioned by rum in this city the past week. Three wives thrown from the upper stories of tenement noises by drunken nusbands and one child be a shame upon the city of New York and the Excise Commissioners that liceases should be granted in the manner they are. He did not believe in the system of requiring a ice, however small, to attend these meetings. He thought the diffusion of temperance principles should be as free as religious worship and hoped that a plan would be adopted by which some dozen or so of liberal minded well to us temperance people would be induced to make up the delicioncy in the accounts of these meetings.

tness meetings. Brother Dexter, a hard working temperance man,

and women to shut up every grogshop in the "United Kingdom."

VARIOUS KINDR OF TALK.

A member of the Society of Friends from Flushing told his experience. He had been for sixteen yours a bard drinking map, but some months ago he had reformed, and to snow what one man could do he stated that he had organized a temperance society in Flushing under the auspices of the Society of Friends, which was now in a flourishing condition.

A letter from a physician stated that in consequence of the temperance involvent there were a less number of patients of a ceriain description in the public hospitals at this time than ever before.

A temperance sister urged those present to make religion an ally in the temperance work.

An original member of the American Temperance Union congratulated the society upon taking its present step. He had always throught that temperance meetings should be conducted as religious prayer meetings.

"Idall, Temperance." a long and tedious poem, was

ings.
"Hail, Temperance," a long and tedious poem, was

"Hall, Temperance," a long and tedious poem, was spruing upon the audience by a devoted brother. One who had for twenty years led an intemperate life affirmed that no man living could be a moderate drinker for awe years without becoming one or the other—a tectotalier or a drinkerd.

A German, who avowed himself to be a lager beer brewer by trade, said he had several times signed the pledge, but was unable to keep it. Finally a friend advised him to try the effect of prayer. He did so, lie prayed sliently in his closet, and in a little while he found he could command himself. Since then he has not touched, tasted nor handled intoxicating liquors. He knew all about them. There was poison in beer, sie, wine, gin, whiskey, brandy—in all of them.

Some other speakers followed, and after more singing the meeting adjourned.

The temperance meeting at the Gospel Tent, on

Thirty-lourth street, near the intersection of Broadway and Sixth avenue, took place in the afternoon. There were nearly a thousand pretty well dressed people present, and the bummer class, for whose special benefit the meeting was supposed to be held, could only be discovered with a strongly magnifying microscope. Mr. Thomas Moslyn presided, and his claim to be president appeared to be founded on the story of Mr. Moslyn himself that he was formerly one of the hardest cases that ever illustrated the police annals of New York. He was in Sing Sing and a variety of less well known institutions for the reformation of the wayward blades of the community. He did all sorts of things suort of murder (and so did all the reformed drunkards). In his spick and span suit he certainly exhibited a wonderful example of the influence and convenience of temperance, but as everybody in the audience was as well if not better dressed, and none appeared to be particularly put out by the record Mr. Moslyn gave of his various jamborees there was only a trilling exhibit in the way of conversions—in truth, only one or two were made, But Mr. Meslyn deserves credit for the earnest work he has periormed. He has been hammering at the citadel of drink for some time, and no doubt he has captured many prisoners, as he would say himself, for Christ, and in that respect he is like many other reformed drunkards who believe the tallsman of Christ will lift human beings out of the deep rut of habit in which they have been driving for a hietime.

The Count Jeanses stood up and rate he was well known institutions for the reformation of the

REST AND PLEASURE.

HOW AND WHERE THE SABBATH WAS SPENT BY THE MASSES YESTERDAY-MANHATTAN BEACH, CONEY ISLAND AND THE HUDSON

RIVER RESORTS VISITED BY THOUSANDS,

Another clear Sunday and weather hot enough to sent tens of thousands or city-worn men and womes to the seaside, mountains and country yesterday. the day of rest would be strictly observed as such sun rose in a cloudless sky and the pleasure seekers went on their way rejoicing—some, no doubt, to camp meeting or other suburban places of worship; but the great mass to merely secular resorts-Concy Island, Rockaway, the Palisades, up the Hudson, or to less known and more sequestored spots, where the day might be passed in social converse or silent meditation. The sources of amuse: ment are as inexhaustible as the genus,
of man, and there are few so dull as not to make the hours pass pleasantly. The crowds that left the city. or spent the hotter hours of the day in rest or recreapanacea for the temporary alleviation of all affliction. Men trudging along with their wives and families mothers leading their boys or carrying their smalle

The annual Methodist camp meeting at Jamesport, Suffolk county, has been in progress since Monday last, the exercises being under direction of the president period of the district, the Rev. J. L. Peck. Quite a number of tents are occupied by families, and the daily services have been inragely attended, a good degree of interest being anniheated. It was at first progress sermons have been preached by T. G. Os. Borac, of Riverleady S. Kristeller, of Smithtown; George R. Annerson, of Greenport; D. Teet, of Now York; M. L. Annerson, of Greenport; D. Teet, of Now York; M. L. Scudder, of Brooklyn; W. Lawrence, of Exemples, Dr. Sima, of Horoklyn; E. S. Horov, Int. Referring Beaut, of Southold; G. W. Woourulf, D. D., of New York; M. L. Scudder, of Brooklyn; W. Lawrence, of Farmingdale; Dr. Sima, of Horoklyn; E. S. Horov, Int. Referring Manual Company of the State of the weather and the imposition of the extreme heat of the weather and the imposition of the city in the properties of the imposition of the city in t

that had a good lead of the Branch at the start from Twenty-foorth street, with 300 passengers on board, mainly adults, slowly torged ahead of the Branch and made Youkers some minutes in advance of her rival. All the landings were made by the boats on schedule time. At lona Island, the famous resort for family parties, several nundred persons landed, and spent the time between the disemberkation and return of the steamers in the exploration of shady nooks, in gathering wild flowers and making love of sleeping the alternoon away under the protecting branches of the grand old trees.

The Nelson K. Hopkins made an excursion to the island with about one hundred and fifty passengers. The day was a most enjoyable one, and the excursion ists never saw the mountains to better advantage than yesterday, when the green slopes were alternately dotted by patches of sunlight and shade. With the exception of a slight shower of rain the day was all that the most institutions are considered to the control of the day of the day of the day and the course of the day of the day of the day and the course of the day of the day of the day and the day of the day and th

all the passengers on the various boats were saidy landed in the city on anyertised time.

MANIATTAN BEACH.

Of the was number of excursionists who sought to escape the soltry heat of the city its estimated that by far the greater portion visited this new and delightful resort. While some went down by railroad from East New York others took the steamers D. A. Martin and Norwalk, which made hourly trips from the foot of Twenty-second street, North River, stopping each way at pier S. The sail down the bay was a delightful one. A cool, steady breeze swept over the surface of the beautiful bay and was waited through the cabins of the steamers with an invigorating ruch that was a most pleasing experience to those whe had been shut up in the close and confined quarters of the metropolis. Among the passengers were worrout, pale men, tired women and sickly children, as well as others who were the very embodiment of perfect health; but to all alike the sail was delightful, and was enjoyed to the very full. One attractive feature in connection with a trip to Manhaitan Beach is that the sail is just about the right length, the steamboats only going as far as Bay Ridge, where they make connection with the railway for the sea shore. On arriving at Bay Ridge large train of open excursion cars was descried, and a rush was immediately made for the most desirable positions. All were seated, however, without mishap, and off started the train with as morry and as happy a cargo, perhaps, as any that ever joined the Sunday "out of town" clubs. The transition from the steamboat to the train was another most pleasing experience, and as the cars rushed along the quick, exciting motion called bitshes to the chocks of the pale and sickly and also deepened the ruddy hue that was plainly marked on the countenances of others. The open excursion cars gay free play to the magnifi-

most pleasing experience, and as the cars rushed along the quick, exciting motion called blushes to the chocks of the pale and sickly and also deepened the ruddy hus that was plainly marked on the countenances of others. The open excursion cars gave free play to the magnificent current of sea air which swept up cool and fresh from the ocean and poured its invigorating breath all through the train, stopping on the way, however, with a caprice peculiar to all sea breezes, to play with the treases of the fair and pretty young girls. Everybody was in raptures over the ride in the train, which passed through a beautiful expanse of country, now darkened overhead by the intertwining branches of trees and again broadening into a beautiful and undulating expanse of meadow and hill, and not a few praises were tavished upon the founders of this new, and, if yesterday's experience can be taken as a lair criterion, popular watering place. When the train stopped at the beach the eye of the excursionist was greeted with a view of the Manhattan Beach Hotel, But the hotel was not the only object of interest which greeted the eye of the excursionist. On the left hand side is the magnificent pavillon, which was occupied by the Brazilian department at the Centennial, and which the proprietor, of the hotel intend to convert into a lager beer stand. In front of the hotel and a little to other ight of the main entrance is the beautiful Pagoda which was used at the Centennial by the Pacitic Guano Company, and which now utilifis the duties of a music stand, and at the right is the famous Japanese pavilion, also from the Centennial, by the Pacitic Guano Company, and which now utilifis the duties of a music stand, and at the right is the famous Japanese pavilion, also from the Centennial by the Pacitic Guano Company, and which now utilifis the duties of a function of the finest in America. The breakers came dashing in breast high sod with stunning yet delightful force, but are remarkable for an aimost total absence of the mouth of the pa

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